THE WESTERN LUMINARY.

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RELIGIOUS.

EDUCATION FOR THE MINISTRY.

The following article on *the best means of aiding indigent young men of piety in a course of education for the Ministry*, is from the last number of the Quarterly Register and Journal of the American Education Society. It was written for the pages of that valuable Journal, by the Rev. Dr. Humphrey, President of Amherst College, Mass.

To the Editors of the Quarterly Reg. and Journal.

GENTLEMEN,

In compliance with your request, I herewith submit to your disposal a few thoughts on the subject of *aiding indigent young men of piety and promise, while in a course of education for the ministry, in a way and upon principles, which will exert the happiest influence upon strength of character, taking the phrase in the widest and best sense.*

Yours sincerely,

H. HUMPHREY.

Amherst College, Dec. 1829.

This is indisputably a subject of more than ordinary importance; and in its practical bearings upon the interests of the church, is becoming more and more important every day. It must be obvious at a glance, that in taking a poor young man from the plough, or the shop, and putting him upon a course of study for seven, or ten years, under the patronage of a charitable society, much care is requisite to preserve a just balance of character. A mere glance at the subject, however, is not sufficient: for I am fully convinced, that our first thoughts and experiments, will not, in general, be found the best.

To a benevolent mind, it is exceedingly delightful and animating, to think of taking hundreds and even thousands of pious young men from their lowly occupations, and gratuitously educating them for the gospel ministry. To see any of them, after they commence study, struggling, however successfully, with the adversities of their condition, is painful;—especially when we consider the ample ability of the church to support them, and the sacredness of the work to which they are dedicated. And certainly there is danger, that some may be left to sink under discouragements, and ultimately to abandon the great object on which their hearts are set, for want of that pecuniary aid which might easily be afforded. But in framing a great system of charitable education, and directing all its movements, it is far more difficult than many are apt to imagine, to preserve a healthful equilibrium between the amount of assistance and of personal effort. To do just enough, and no more than enough for each beneficiary, is the great desideratum.

If all the poor and pious young men whom we wish to educate for the ministry, were perfectly holy, and if a vigorous and independent character had already been formed, when the implements of manual labor are exchanged for Virgil and Cicero, too much aid could scarcely be proffered; because no more would be accepted than is really necessary, and every dollar would be laid out to the best advantage. We must, however, take the objects of our bounty as we find them; and we shall always find them imperfect. Though piety and poverty are oftener associated, than piety and affluence, still pious indigent young men possess their share of human infirmities. These infirmities require discipline rather than aliment, and the grand difficulty is, so to graduate the amount of assistance, as to bring into the ministry from the lower classes of society, the greatest aggregate of sound piety, practical good sense, real ability, strength of character, and well directed christian enterprise.

It is but a few years since the first Education society was formed in this country. Before that time, if a young man destitute of property, could, by dint of industry and perseverance, obtain an education, it was well. If not, however ardently he might desire to preach the gospel, either at home or in a foreign land, he must rest satisfied, if he could, with having cherished such a desire. *That* time is happily past. It is now agreed on all hands, and by almost all denominations of christians, that the demand for well educated ministers cannot be supplied in the ordinary way; and that it is the duty of the church to bring forward and aid such of her pious indigent sons, as have promising talents, and as wish to be employed in the Lord's vineyard. Now this may be done, either by releasing beneficiaries entirely from efforts to sustain themselves, by paying all their bills for them, or by assisting them in part, where their own earnings and efforts fail. To the natural influence of these two systems upon the character of this class of ministers, let me now invite the attention of your readers.

It is in the power of this great christian community to take every indigent pious youth of adequate talents, and carry him on from his first Latin recitation to his last preparatory theological exercise, without subjecting him to a moment's anxiety about the means of support; and if this is the best way, it clearly ought to be done. The only question is, whether a system of entire gratuitous support, is best calculated to form the character and develop the mental resources of our young Elishas, and to ensure the greatest amount of self-denying and useful labour in the ministry. When you take up a young man and give him an education, your object is not answered by merely bringing forward another preacher. You wish him to have the advantage of all that discipline, whatever it may be, which is necessary to form a decided character, and to qualify him for the most extensive usefulness. In order to make a full and fair experiment then, seek out a youth of undoubted piety and good native talents, who is from fifteen, to eighteen years of age, and offer to defray all the expenses of his education, provided he will devote himself to study, with special reference to the ministry. This being the very object upon which his heart has for some time secretly, but almost hopelessly rested, how does his eye kindle at your generous proposal. With gratitude which his emotions forbid him to articulate, he accepts your offer, and resigns himself implicitly to your direction. Instead of relying upon his own earnings and mental resources for making his way in the world, he now dismisses all care for food and raiment, and betakes himself to study. If his constitution can stand the shock of so great and so sudden a change from active and laborious habits to a sedentary life, (which is quite improbable,) he applies his mind to books with diligence and success, and in two years, or a little less, is prepared to enter college. But while by the aid of liberal and stated appropriations, he has been acquiring Greek and Latin, he has lost what little strength of character he had gained in his former condition. He begins to shrink from efforts and hardships, which he would once have rather courted than shunned; and is far less qualified at eighteen, than he was at sixteen, to sustain himself by his own exertions, or to engage in any difficult enterprise.

He enters college with his great object steadily in view, and at the end of four years more, finds himself prepared to commence his theological studies. And what, by this time, has become of all the industrious habits of his early youth? What independence of thinking and acting has he acquired? What strength of character has he gained? How much better is he prepared to go out and struggle with the adversities of life? So far from having gained any thing in these respects, he has been a loser every month, from his freshman to his senior year. The mere passive recipient of quarterly grants, he now receives his stipend as a thing of course, and almost forgets that it is the fruit of other men's industry and frugality. Having thus spent six years under the eye of his patrons, and having been entirely dependent on them for every dollar that he has expended, it is strange indeed, if he has not contracted a servility of feeling and action, extremely hostile to great plans and successful execution.

From college, you hand your beneficiary over, a good scholar, perhaps, and an amiable young man to the theological seminary. There he spends three years more, making nine in the whole, since you took him from beneath his father's humble roof; and now, at last, your great object is accomplished. Having been a diligent student, and having sustained an unblemished christian character through all the stages of his education, he comes out a candidate for the ministry. And in many respects he is well qualified for the sacred office. His mind is enriched with various knowledge, he has a devoted heart and is a good preacher. But in some almost essential qualifications, he is, and must be, extremely deficient. He has too long leaned upon others to have a firm and elastic step of his own. The warring elements in the midst of which he used to sport in his boyhood would now sweep him away in the beginning of their strife. In vain do you look for those bold outlines of general character, which had begun to appear when you released him from his manual toils, but which the easy dependence of so many years has entirely effaced.

You intended him, perhaps for a missionary to the heathen; and his desires and yearnings all along, have corresponded with your wishes. But by helping him too much, you have disqualified him for the work, and thus defeated your own object. You have taken care that no storm should beat upon him—that no obstacle should be left in his path—that no great effort to sustain himself should be demanded. His habits are all of the passive kind. And how with such training, can he take his life in his hand, and go to savage lands, and encounter ignorance and stupidity and hate, and meet all the exposures and privations and discouragements of the missionary service? As well, almost, might you expect the delicate house-plant to endure the vertical fires of an African sun—or the tropical evergreen to flourish under the open sky of an Arctic winter.

Perhaps when you first took up your beneficiary, the spiritual wants of our own new settlements pressed heavily upon your boding hearts, and you intended him for one of the pioneers of the "sacramental host of God's elect," in those vast regions of moral death.—Perhaps, too, it was "his heart's desire and prayer to God," when he began study, that he might enjoy the privilege of laboring for his Master there. But now he hesitates. Those regions are a great way off. Others, he hopes, will be willing to go, but how can he endure the hardships of such a service. Thus he lingers, and how can you blame him? If you intended him for a soldier, why did you not educate him accordingly? Would you accustom your son to sleep on the softest couch, for the nine years immediately preceding his enlistment for life? Nothing could be more preposterous. And yet, you now call upon the young man whom you have so liberally patronized as to unfit him for the hardships of the service, to redeem his pledge, by entering the great western valley.

If he is a man of the right spirit, (which I all along suppose to be the case,) it may be that, urged by his conscience, and influenced by your wishes, he will go. But what share of resolution can he be expected to carry along with him, when transferred from your books, to the meagre and precarious subscription list of a few scattered families in the wilderness? How much more difficult will he find it to sustain himself, and how much less good will he be likely to do, than if he had been obliged from the first, to depend in a great measure upon his own exertions. How much better had it been for him, and for the cause of religion, to have put him upon the cheap and plain fare of his own earning, at least for a part of the time, than to have placed him in the best boarding houses.

Or, if your beneficiary settles down in some small and feeble parish near home, how is he to make himself and his family comfortable upon a scanty salary, when he has been so many years unlearning all those lessons of economy, which necessity taught him before he began to study? How much less strength of character will he possess, and how much feebler will be the impulse of all his movements, than if he had been required to struggle with serious difficulties in the progress of his education?

That there may be exceptions to the natural tendency of such a system of charitable education, as is contemplated in the preceding outline, I readily admit. But the natural tendency of the system can neither be denied nor changed. What happens in one case, will happen in another—will happen in the great majority of cases, where young men are taken from the vale of poverty and carried gratuitously through their whole classical and theological course. Consequently were this system to prevail, it would, in my opinion, be exceedingly detrimental to the cause of religion in our country. Out of every hundred beneficiaries thus brought into the ministry, ninety, at least, would be essentially injured by the compressing and neutralizing influence of too much assistance. And this, at a time, when the church is beginning to look chiefly to the beneficiary list for pastors and missionaries, is a very serious matter. The change, indeed, in the general character of the ministry would be gradual, and perhaps imperceptible. But in estimating the tendency of any great system, we ought to look to its more remote, as well as to its immediate results.

I am aware it may be urged, as a strong objection to the foregoing reasoning, that till within a very short period, the great body of ministers in this country, have been educated with money which they did not earn themselves, and yet they have not been wanting, either in economy, or strength of character. Why then, it may be asked, should the entire gratuitous education of beneficiaries, so injuriously affect their character and usefulness.

My first answer is, that many whose parents have ample ability to educate them, are required, and wisely too, to do more, and to struggle harder in making their way through College, than is generally supposed.

My second answer is, that the case of a son differs materially, in many respects, from that of a beneficiary;—so that what is barely sufficient to give a healthful stimulus to the former, would in most instances be injurious to the latter. In one case, the boy grows up with expectations of adequate assistance, so that his head is in no danger of being turned by his receiving it; whereas, in the other, the change is too sudden to be safe—the change from toil and indigence and discouraging prospects, to ease and independence. To receive entire and unexpected support from a charity fund, is a very different thing from taking that at a father's hand, which the son has been taught to rely upon him from his earliest remembrance. While the ten, or twelve hundred dollars which the child receives in his education, helps to impart strength and independence to his character, an equal amount, given to a beneficiary, would be likely to have the contrary effect.

My last answer is, that in educating poor and pious young men for the sacred profession, we ought not to rest satisfied with imparting to them that strength of character, and qualifying them for that degree of self-denial, which are ordinarily found in the ministry. The peculiar state of our country and of the world demands higher qualifications; and such qualifications, as by the blessing of God upon their measures, Education societies may be greatly instrumental in creating.

What then is the true system? How shall we aid the pious indigent youth, so as to exert the happiest influence upon his whole character? It seems to me, that the course is a very plain one. Assist him to rise, by exerting what strength he has, and not by first relaxing all his muscles. Let him lean upon you, where he cannot support himself. Help him up every steep and difficult acclivity; but require him at the same time, to rely chiefly upon his own persevering exertions. In other words, let the amount of pecuniary aid to beneficiaries be such, and let it be rendered in such a manner, as to encourage and require strenuous personal efforts.

The exigencies of the times demand a host of practical men—men of nerve and resolution and invention, as well as of ardent piety:—men who can "endure hardness, as good soldiers of Jesus Christ"—who can go any where, and subsist upon a little, and when need so requires, can sleep as soundly upon Jacob's pillow, as upon any other. These are the men to go to the extreme south of our national territory—to go to Illinois, to Missouri—to labor every where in the great western valley; and with the vanguard of our population to scale the rocky mountains. These are the men, also, to sit down amid drifting snows and burning sands—to encounter superstition, idolatry, ignorance, infidelity and hate, in all their dwelling places and in all their most discouraging and appalling forms. Such soldiers the Captain of our salvation is loudly calling for, and it is the bounden duty of the church, to furnish as large a quota as possible. But let her training of them be such, as to make them real and efficient soldiers, and not mere effeminate recruits.

To this end, let diligent inquiry be made in all the humble walks of life, for young men of promising talents and piety. Wherever such an one can be found, let him be encouraged to commence study, and put him at once upon probation. Should the trial of a few months prove satisfactory, then let the question of entering upon a regular course of education for the holy ministry be solemnly brought before him; and if his heart appears to be stedfastly set upon the great work, let him be received in due form as a beneficiary. Let him understand at the same time, that he will be expected to retain and cherish all his industrious habits—that the design is not to release him from personal effort and responsibility, but to sustain him under all reasonable exertions—not to carry him forward without the diligent use of his own powers, but to come to his aid when aid is indispensable—not, in short, to take the making of himself out of his own hands, but to assist him in doing it.

This, it appears to me, is the only right system; and the American Education Society has my entire and hearty approbation, because it aids indigent young men men in a way, which I think is eminently calculated to give them a character, and fit them for real service. On one hand, the quarterly appropriations are sufficient to encourage them in going forward and making efforts, while on the other, the amount of assistance is not so great, as to release them from these efforts. They must help themselves, and they must be economical in their expenditures, or they cannot go on. And this, I maintain, is so far from being a hardship, that it proves a great blessing to the beneficiaries themselves and to the church of God:—not but that they may be interrupted too much in their studies, and often are,—a remedy for which, I shall advert to before I close.

After the very able and ample defence of the system of loaning, which has recently appeared in your Journal, it would be superfluous for me to attempt a formal discussion of the subject. I allude to it here, simply in its bearing upon the formation of character; and I entertain no doubt, that the young man who borrows upon the conditions prescribed by the American Education Society, will act more like himself, and will feel more of that personal independence which is essential to constitute a well balanced character, than if he were to receive his whole support from the church. A high minded and enterprising youth, not only intends to refund, should he hereafter be in circumstances to do it, but if I can place any reliance upon my own observation, he prefers the loan, to a free gift—and because he does so, I expect more from him than I otherwise should.

If in looking at the annual expenses of a College course, and comparing these with the quarterly grants of the American Education Society, it should appear, as it will, that the beneficiary must be very much straitened, the fault, I humbly conceive, is not chargeable upon the society; but upon the improvidence of his friends and advisers. It is too common to urge young men into College, without any thing to begin with, under the notion that no time is to be lost, and that they will be provided for, nobody can tell how, when once they shall fairly have commenced their studies. The consequence is, in scores of instances, that in a few months, they find themselves without funds; become discouraged; are obliged to keep school so much as greatly to interfere with their education; or perhaps to give it up in despair. Now all this might, in most cases, be avoided. Let the young man who has no property of his own be patient; and let his pious friends who wish to see him in the Lord's vineyard also be patient. Let him earn something before he begins, or while he is preparing for College, Let him feel when he enters, that he does not come as a pauper, but with sufficient avails of his own industry to save him from depression and embarrassment; and though he may be a year or two later in the field, than some others who began with him, he will experience far less embarrassment in his way to it, and be much better prepared for the burden and heat of the day.

"If any man"—the editors of the Journal remark—"is qualified to judge by experience and extensive observation, on this subject, it is Dr. Humphrey. In addition, to the practical wisdom, which his situation at the head of a flourishing Institution has enabled him to collect, he can speak, with peculiar sympathy, to the young men who are preparing by *their own exertions*, for public usefulness. He can with truth adopt the sentiment,—Haud ignarus mali, miseris succurere disco."

From the Visitor & Telegraph.

SECULAR EMPLOYMENTS OF THE CLERGY.

MR. EDITOR,—I am glad this subject has come before the public. In consequence of two or three pieces in your paper, several weeks since, I have been led to offer the following remarks:

That so many ministers after having gone through a laborious and expensive preparatory course of education and become qualified for usefulness in the church of God, should bury themselves alive, each within the precincts of some little farm, where they are but poorly qualified to act, or confine themselves to schools where nearly their whole time is consumed and their talents diverted from their proper channel, when their services are so much needed in the ministry, must be a matter of serious regret to every lover of souls; and is evidently contrary to the appointment of heaven. The question is not, whether ministers can make good schoolmasters, mechanics, &c. but whether these are their appropriate avocations, and whether the church does not greatly suffer by this system. Paul might have made a good senator; Luke, perhaps a skilful physician, and Matthew an honest tax gatherer; but our Lord designed them for other purposes.

Teaching, however, may be considered by some an exception. "A judicious teacher," says 'a layman,' "may exercise a most powerful and happy influence over those who put their children under his care; and especially over the children." I fear it is commonly the reverse. Those who have made the experiment, and *experience* is the best teacher, find it exceedingly difficult generally to please all the patrons of a common school, in consequence of the variety there is in their characters, views, manners, tempers, &c. and consequently he cannot exert "a powerful and happy influence over them." So far as the children are concerned, it depends very much upon what is taught. A minister might do much good in a Bible class or Sabbath school, because divine truth has a tendency to sanctify the heart; but the world has yet to learn that there is any such tendency in human science. So far as religion is taught, a minister is in his proper element when teaching, but no further. That all teachers should be pious is very desirable; but ministers are set apart for *different* purposes. For what purpose is a man called of God to the ministry? Does the spirit point him to a school or a farm, a store, or a shop, and whisper in his ear that the interests of these establishments are in a most languishing and lamentable condition, and require his attention? Let a man consult his impressions if they are from the spirit of his Bible, and but one answer will be given. He is called to weep over the desolations of Zion and to build up her walls, to cry aloud and spare not and warn a guilty world. He is admonished that "the harvest is great and the laborers are few."—Ministers absorbed in the business of the world ordinarily need as much preaching and exhortation as any member of their charge.

I must therefore dissent again from 'a layman' where he says, concerning secular employments of the clergy, "I deny that the church suffers in consequence of it." The church as I think, suffers most grievously, in the loss of pastoral visitation as well as in the want of that ability and zeal in her ministers which they might otherwise attain. "No man that warreth entangleth himself with the affairs of this life." Experience teaches that a pressure of worldly business is calculated to distract the mind, chill the love, and damp the zeal of God's people, and expose them to great trials and temptations; and to counteract this natural tendency of things the ministry was instituted. There are but few men, it appears, called of God to the ministry, and there is work enough for all thus called to do. "The field is the world." We cannot suppose that God would put this desire into the heart of any

one, without assigning him a work to do. If he becomes a supernumerary, or is compelled to resort to some secular calling for a living, there is mismanagement or neglect of duty somewhere. Either he is resisting the spirit, like Jonah, or the church is wanting in its attentions and support. "Even so hath the Lord ordained that they that preach the gospel, should live of the gospel." If there is absolutely no way to support him in his work, then he has mistaken his calling. But the churches have the ability. Every minister that enjoys health, can preach to people enough in any part of the country or the world, if he give himself wholly to the work, to support him. 'A layman' says "there are numerous congregations that cannot pay *one tithe* of what is necessary for a bare support." I think he mistakes in this. I think there are but very few, if any, that could not support a minister, if they, and he, too, had the spirit of the primitive christians. But admitting that he is in whole or in part upon heathen ground, then he should be assisted by churches that are flourishing; and for this we have Scripture example. A minister might sometimes also, in compliance with the prejudices of a people, like Paul, decline accepting of any support, and have to depend upon other churches, or labor with his hands; but this would not argue want of ability but of inclination. LUCAS.

From the Rochester Observer.

SANDWICH ISLANDS.

We have just received communications from the Sandwich Islands, under date of August 18, 1829. The following extract of a letter from Mr. Chamberlain, contains a summary of the principal intelligence.

"Mr. Richards arrived here (Ohahu) from Lahaina, with his family and Mrs. Greene, on the 28th of May, and has been here ever since, employed in superintending the printing of the Acts, and the Scripture Tract from Exodus. The work has been impeded by the illness of Mr. Shepard: but they are both restored to health again, and the work is going on. Four forms of Acts, of 10,000 copies, have been struck off: and the remainder, one form and one third, is in type. Of Exodus, one form has been struck off, and the second form will be out to-morrow. Three more forms are in type, and the remainder, one and a half or two forms, will go to press as soon as the press is at liberty. Mr. Richards expects to return to Lahaina this week. Mrs. Green since she came down, has been called to part with her son. She will not return to Lahaina, but remains here till her husband returns. Mr. and Mrs. Clark are absent on a visit to the station at Hilo, whither they went in April for the help of Mr. Goodrich. They are expected back in about a fortnight. A new meeting-house 196 by 61 feet has recently been opened at this place for public worship. The house is built in native style, and is of large timber and well constructed. The King made an address on the occasion, and closed the exercises with prayer. At this you will will be surprised, and so were we: we never saw him as he is now, at any former period."

One of the letters we received is from a young man named John Ii, a person of considerable distinction, dated

Honolulu, August 18, 1829.

Affection to you Mr. Loomis, who returned from us to America.

This is my love to you, the teacher who gave us instruction in the art of printing, and afterwards returned to the land of your nativity: affection to you, and your companion with you; and to your two children.

Here we are dwelling in this place regarding the wisdom of our Lord, in giving light to the unenlightened: [company of dark minds.] Observed (or seen) is the goodness of God, and therefore one is kind to another, and he also loves his fellow, because he is enlightened.

One thing I have to relate to you since I have dwelt here this time, is the great increase of the people of God from Oahu to Hawaii. Stood firmly in the truth have God's people, and preached to the ignorant—some of the ignorant have been enlightened; but some who have been instructed do not believe, not understanding in their hearts, and are left in the darkness

It is my request of you two, if you see any of our friends there (in America) whether brethren or sisters, that you salute them affectionately—so do you to them. This is an original thought of mine, that you say to them, Pray for this cluster of Islands—for all the benighted inhabitants, for the King, and the governors, that they may have just views of Jehovah, our God, and become nursing fathers to the Lord's people. So are my wishes in regard to you all, and thus in these islands do we pray unto God. Amen. JOHN II.

From the Missionary Reporter.

BOARD OF MISSIONS.

In anticipation of the next meeting of the *General Assembly*, we embrace this early opportunity to suggest to all the Auxiliaries, and individual patrons and Agents of the Board of Missions, the propriety of having their annual collections and donations in readiness to be forwarded to the Treasurer of the Board by the *Commissioners*, who will soon be on their way from different parts of the Church. The monies thus transmitted will come with much greater safety, than by mail, and much expense of postage will be saved to the Board.

We would also respectfully remind our readers, and especially Pastors of churches, of the *annual collections* for the Board of Missions, recommended by the General Assembly to all the congregations in their connexion. In congregations where no Auxiliaries to the Board have yet been organized, it is peculiarly desirable that such a collection should be taken up, and in those where Auxiliaries do exist, it may still be highly expedient to take up a collection, as there are undoubtedly some persons in all such congregations, who, although they have not become members of an Auxiliary, would esteem it a privilege to contribute something, in this way, to aid in Missionary operations. If each of our churches should take up but a very small collection, the aggregate amount would be considerable, and we earnestly hope the opportunity of thus doing a *little* will be afforded to all, who may be disposed to aid in the benevolent operations of this Board.

As we always have desired, and do still desire, that "the churches should be left entirely to their own unbiassed and deliberate choice of the particular channel through which their charities shall flow forth to bless the perishing," we shall rest our appeal to them for help on a plain and simple statement of such facts, in relation to the doings and necessities of the Board of Missions, as may be calculated to aid them in estimating our claims to their patronage and prayers.

It may not be improper for us to state, that the Board have been greatly encouraged and animated in their arduous and highly responsible work, by the very frequent assurances which they have received from Presbyteries, Synods, particular churches, and highly respectable individuals in almost every section of the church, of their increasing interest in the cause of Domestic Missions, their confidence in the Board, and their earnest desire for the extension and success of its Missionary operations. With these assurances of interest and confidence, numerous *pledges* have been given of enlarged and liberal patronage. —That these encouraging pledges have been, already in some good degree, faithfully redeemed, will sufficiently appear from the following statement.

The whole number of commissions which have been given to Missionaries and Agents, since the month of May last, (including those which then remained to be fulfilled,) is 178. Of these commissions, 110 were given for 1 year, 23 for 6 months, 11 for 3 months, and the balance for shorter periods. The amount of time embraced in these commissions, is upwards of 132 years, and the whole amount of expense to the Board, is about $18,000. The average expense of each year's ministerial labour is about $137. In 80 of the commissions for 1 year, the Board are pledged for only $100, and in 16 more, for a still smaller sum. But 14 commissions for a year have been issued, at an expense to the Board of *more* than $100 each, and in *one* instance only has an annual appropriation to a Missionary exceeded $200. The balance of the commissions have been given for a shorter term than a year, and generally with a small appropriation from the Board. Very few have been employed by the month, as *all* formerly were, with full Missionary pay.

To enable the Board to meet these engagements with their Missionaries and Agents, they have already been furnished since the 1st of May, with funds to the amount of 10 or 12,000 dollars. They have the pledges of nearly 30 individuals for the payment of $100 each, and for the balance they rely with confidence on the annual payment of Auxiliaries, the donations of individuals, and the contributions of the churches.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board of Missions, from feeble congregations requesting aid, should always be signed by the Elders or Trustees, and contain a minute statement of the circumstances and necessities of the congregation, and be accompanied also, by a certificate and recommendation of the *Corresponding Executive Committee of the Presbytery*, if there be one, and if not, of *two responsible members* of the Presbytery. The *Missionary* also, should be recommended in the same way.

NOTICE TO PRESBYTERIES.

The particular attention of Presbyteries is respectfully invited to the plan of "*Corresponding Executive Committees*," recommended by the Board of Missions, and published in the January number of the Reporter. At the next stated meetings of the Presbyteries, it is hoped that all who are disposed to co-operate with this Board, will have such committees appointed. It is very desirable and important that the *names and address* of such committees, and especially those of the Secretary and Treasurer, should be forwarded, without delay, to the Corresponding Secretary of the Board of Missions.

It is desirable, also, that each of the "Corresponding Executive Committees," should have a meeting, immediately after their appointment, for the purpose of reducing to writing a minute statement of all the Missionary fields and stations within their respective bounds; of the feeble congregations desirous of aid, and of the Missionaries who may be recommended to this Board for appointments. And it is requested that such statement be forwarded to the Secretary of the Board by the Commissioners to the Assembly.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 24, 1830.

On Monday night last Mr. Abell, a priest of the Roman Catholic Church, preached in the court house in this place. The subject of his discourse was the doctrine of *transubstantiation*, or the *real presence* of Christ in the bread and wine of the eucharist. His protestant audience listened to him with much gravity and attention. We have not heard that any persons were convinced by his reasoning so as to believe a doctrine, that is contradicted by nearly all our senses. The discourse was unaccompanied by either singing or prayers.

TRANSUBSTANTIATION, OR THE REAL PRESENCE.

"I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." John, 6th, 51st. "And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins." Matthew 26th ch. 26, 27, 28th verses.

The Roman Catholics believe and assert that the bread and the wine, which Christ took to give to his disciples at the institution of the sacramental supper, was changed before he gave it to them into *his real flesh* and *blood*, so that it was no longer bread and wine, but the *actual flesh* and *blood* of Christ. They also believe and teach that on all sacramental occasions *now* the bread and the wine when consecrated by the priest, is in like manner changed into the *real body* and *blood* of the Saviour. This doctrine they draw from the *literal interpretation* of the words relating to the subject in the above passages, the contexts and the parallel passages in 1 Cor. xi. 24, 25. If the *literal interpretation* of these words be removed the whole superstructure falls at once. For it is not supported by any corroborating testimony, or explanation or instruction respecting it. The idea of this change or *transubstantiation* of the bread and wine into the real body and blood of Christ is no where intimated or insisted on in the Scriptures. Their argument then for their doctrine is a short one—"This is my body—This is my blood," therefore the bread and wine was then and is now changed or *transubstantiated* into the body and blood of Jesus. With Protestants we do not believe that his disciples so understood his words, and we do not believe that this is the proper interpretation of them. We believe that he intended the bread and wine to be emblematical of his broken body and shed blood, and that the institution was to be commemorative of his death till he come.

Our reasons for understanding these expressions in a figurative sense are briefly these.

I. The first and a sufficient reason is, that *Christ himself* so interprets his own language. "It is the Spirit that quickeneth, the *flesh* profiteth nothing: the words that I speak unto you, they are spirit and they are life." This is the explanation he gives of his words above. The words he would have understood in a *spiritual sense*, and expressly declares that the *flesh profiteth nothing*. Yet the Romanist will have it that he meant flesh —and *flesh literally*. Certainly the author himself is the best expositor of his own language, and we certainly are better satisfied in this case with the Saviour's statement of his *meaning* than with that put upon his words by the Papists. We consider it *conclusive* in favour of the interpretation, which common sense and the nature of the case give to these passages. If the teachers of the infallible church will not receive Christs' own explanation, we leave them to contend with him and receive the reward of their temerity.

II. There is no countervailing reason to the many objections to a literal interpretation. In none of the writings of the Evangelists or Apostles do we find any such views expressed of this sacrament as that by partaking of the bread and wine persons thereby physically partake of Christ, and "he thereby becomes commingled with them in his body, soul and Divinity." No such notions are found in the Sacred Scriptures. If there were, they would be good proof of the *literal meaning*. Such notions are held and preached by the Roman Catholics. But they first assume the doctrine of transubstantiation, and then these follow as necessary or inferential consequences. The main object of the sacramental supper is to commemorate the death of the Redeemer. "This do in rememberance of me," said he; not, "This do, that my body, soul and Divinity may commingle with you, and that you may become *physically* and *essentially* participants of my Divine and human nature." No such idea is intimated.—Evidently all the objects of the sacred institution are accomplished by partaking in faith and love of the bread and wine as *emblems* of the body and blood of the Saviour, without the idea or belief if possible of his *real presence*. We say, therefore, there is no reason from the contexts, from other parts of the New-Testament, from the nature of the case, or the design of the institution, for a *literal interpretation*.

III. The absurdities to which this principle of literal interpretation leads when applied to other cases where it is equally applicable, evince the folly and impropriety of it.—"God is a rock." This assertion is as unqualified as, "This is my body," and it is many times repeated. Understand it literally, and there is as good reason and as sufficient warrant for the worship of a rock or an idol of stone, as there is for the belief of the real presence of Christ in the eucharist, and worshiping that as the Catholics do. And the reasons for a literal interpretation in the former case are just as good and as satisfactory as in the latter. Again, "God is a shield." "God is a high tower." Therefore God is literally a shield and a tower. "For they drank of that spiritual Rock, that followed them, and that Rock was Christ." Therefore, Christ was really a rock. "Except a man be born again, he cannot see the kingdom of God." Therefore, we must believe that a man must be *really*, *literally* and *physically* born again, Christ's explanation of the *spiritual* nature of this birth to the contrary notwithstanding.

IV. Of the many *objections* to a *literal interpretation* of the words under consideration, we present but one, and this we consider *insuperable*. Such an interpretation requires us to believe a thing in direct contradiction to the evidence of *four* out of our *five natural senses*. This we affirm, without the fear of contradiction, is without a parallel in the whole course of God's dealings with his creatures. It is such a palpable violation of the laws of our constitution as percipient and rational beings, that to maintain such a position is to impeach the veracity and goodness of Jehovah. The evidence of our unimpaired senses we must necessarily believe. Their evidence is admitted, nay, appealed to by Christ himself on a point nearly resembling the one before us. It was in relation to his *real presence* after his resurrection. "Then saith he to Thomas, reach hither they finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless but believing. And Thomas answered and said unto him, My Lord and My God." The resurrection of Christ is believed by many without such evidence, but by no one *in contradiction* to such evidence. Had the disciples found the body of Jesus in the sepulchre, just as they laid it, cold and lifeless, could they have been called on to believe that he was actually and really risen and that his body was not there! With what propriety or justice then can we be required to believe that bread and wine are transubstantiated into flesh and blood, when our sight, taste, feeling and smell testify to us that they are still as completely as ever *bread* and *wine*? In the first place we assert that such a belief is *impossible*. Can you stand with your eyes open before the blazing sun, and *believe* that it does *not shine*? In the second place, to require such belief is derogatory to the character of God. God may require us to believe what are called mysteries. His testimony or declaration when plainly given is sufficient ground for our belief. We do not demand the concurrence of our bodily *senses* with the testimony of God before we yield our credence. But we do say that God never has demanded our belief of *a fact* in *contradiction* to the evidence of our senses.

We lay no stress on the objection that it is impossible for Christ to change bread and wine into flesh and blood. There are objections enough without it. But we must notice, in order to expose its sophistry, a method of reasoning, that we have heard used, to obviate this objection. It was said there is an annual transubstantiation of water into wine in the growth and production of the grape: also a constant change of the farinaceous substance of seeds into the wood, leaves and flowers of vegetables, and into the blood, bones and muscles of the human body.—Grant the facts, although not strictly true. But they have no analogy to the case in hand. The water is no longer *water*, but *wine*. The seeds are no longer *seeds*, but wood, leaves and flowers, and blood, bones and muscles. Had they still remained water and seeds, could any testimony or argument make us believe in spite of our senses that they were *wine* and *flesh*? In the case of the doctrine of the Romanist, although he asserts that the bread and wine are changed into flesh and blood, they still remain the same as before—they are still *bread* and *wine*. Hence there is no analogy between the two cases. In the former the change *actually* takes place, in the latter it is only *asserted* that it takes place, and this assertion is contradicted by our senses.

One of the evils of this erroneous doctrine is, that it leads to *idolatry*. Catholics *worship* the host, or consecrated bread, because they believe it to be the real presence of Christ.

PRESBYTERIAN ADVOCATE.

The second number of this work is published, and will be forwarded to subscribers as soon as practicable.

The publisher had intended to send this number to all persons, to whom he sent the first, whether subscribers or not. The *very low price*, at which he furnishes the work, does not however warrant him in sending it to any but actual subscribers. All those who received the first number, are requested to act as agents in procuring subscribers.

From Mr. Cowan he has received the names of the subscribers to the Pedobaptist; but he does not consider that their subscription can be properly transferred to the Advocate without their own consent. To many of them, however, the first number has been sent as a specimen, with the hope that they will subscribe for, and become agents for the work.

All, who wish to be considered subscribers, will please to make it known to the publisher as soon as possible, as it is important for him to know what number to strike off.

This work, each number of which contains 24 *pages*, is put at the same price as similar publications of only 16 *pages;* and thus it is *one third cheaper*. While this fact should recommend it to extensive patronage, it should also exonerate the publisher from the tax of paying postage on letters relating to subscriptions. It would be a saving to subscribers, and more satisfactory to him, if they would send the payment with their subscription. According to the terms offered a five dollar note will be received for six subscribers in advance. All the numbers from the beginning will be furnished to new subscribers.

In consequence of commencing the publication late, and of the necessity of delaying in order to ascertain what number of copies would be needed, the first numbers are issued after the expiration of the month for which they are dated. We hope soon to have each number published in the month, of which it bears date.

TERMS OF THE ADVOCATE.

The work will be published monthly, on good paper, each number containing twenty-four pages of the common octavo size; making at the end of the year a volume of about three hundred pages, with a title page and index.

The price is *one dollar*, to be paid *in advance*, or on the receipt of the second number; one dollar and twenty-five cents, on the receipt of the sixth number; or one dollar and fifty cents, at the end of the year. Any individual transmitting to the publisher five dollars, post paid, shall be entitled to a sixth copy for his own use or for gratuitous distribution.

All persons disposed to patronize the work are requested to solicit subscriptions and send on as soon as practicable to the publisher, *post paid*. THOMAS T. SKILLMAN.

INDIAN AFFAIRS.

On the 22nd Feb. Mr. White, chairman of the Committee on Indian Affairs made to the Senate a Report accompanied with a Bill.

The character of the Report is such as we had anticipated. We will endeavor to give our readers the substance of it in a condensed form.

The committee do not take upon them to give an opinion on the points of difference between Georgia, Alabama, and Mississippi, and the Indians residing within their limits. These states have enacted laws extending their jurisdiction over the Indians within their boundaries. The Cherokees also have organized an independent government of their own, deny the right of the States to extend their laws over them, and call upon the Executive of the United States to fulfil the solemn engagements in the treaties with them guaranteeing to them the undisturbed possession of their lands and their independence. To this call the President has replied that he has no power to restrain the operation of the laws of these states within their respective limits—that the constitution of the United States forbids the formation of any new state within the limits of an old one, without their consent; therefore, the Cherokees cannot be recognized as a separate state within those limits, where they now reside, and that, if they choose to remain there, they shall be protected in doing so, but that they must submit to the laws of these states. He, however, earnestly recommends to them to consent to an exchange of their land for lands owned by the United States west of the Mississippi.

To this proposition the Indians have given an absolute refusal, insisting on a fulfilment of their treaty stipulations. "From the information before the committee," says the report, "no hope need be entertained that those states will change their policy and repeal those laws; a period has arrived when the United States have a duty to perform, which must be discharged, in good faith, to the states concerned, to the Indians, and with a sacred regard to their own high character."

The refusal of the Executive to comply with the call of the Cherokees to fulfil the stipulations of our treaties with them, the committee say, arose not from any defect in the law but from Constitutional objections, which no law of Congress can remove.

These difficulties have been forseen, and successive administrations have endeavoured to avoid them in the same way, by which they are now attempted to be avoided, by inducing the Indians to emigrate beyond the limits of the states. In some instances this has been partially effected. But emigration has been resisted and checked in the Cherokee nation by a few white persons connected with the Indians or by those of mixed blood. They use persuasion while it answers the purpose, and threats when persuasion fails.

Although the committee forbear to decide on the merits of the conflicting claims, they deem it of some use to present the facts and main points on which the controversy depends.

The title of the Cherokees must rest upon their original right of occupancy, and upon the treaties formed with the United States.

Their title by occupancy, is answered by saying, that when the country was discovered, they were savages, and therefore the discoverers had a right to occupy to the exclusion of all other civilized nations. Furthermore at an early period the Cherokees surrendered their independence into the hands of Great Britain. That at the time of the American revolution they were conquered, and the treaty acknowledging our independence gave the respective states the same rights over the Indians, which Britain had before.

As to the other point, the political condition of the Indians is established by treaties between them and the United States. Ten or a dozen treaties are then specified, in which the independence of the Indians and their right to the land they occupy are acknowledged and guaranteed to them.

In virtue of these treaties the Cherokees contend that they have complete and indisputable title to their lands, and a right to establish such form of government as is best adapted to their condition, and that the United States stand pledged to protect them in the peaceable enjoyment of it against all the world.

On the other side, the States may admit, that in relation to the United States they are and ought to be free and independent, and still contend that as Georgia was an independent state from the 4th of July 1776, as such she had a right to govern every human being within her territory, and this right she has never surrendered to the United States in any other way. She may further insist that the article in the Constitution, which gives power to the Executive to form treaties, has no application to Indians within the chartered limits of any of the States; and that by the Constitution the United States guarantee to every State a republican form of government, and engages to protect each of them against "domestic violence." These engagements are considered incompatible with the independent government of the Cherokees and their resistance to the laws of Georgia.

Georgia may also urge, that in 1802 she made a contract with the United States, in which for a valuable consideration they engaged to purchase for her benefit the Indian title to lands within her limits as soon it could be done on reasonable terms. Twenty seven years have elapsed and the purchase has not been made, she therefore

has determined to exert her own sovreign powers over her whole territory.

From these positions the implied inference is, that the United States have not the power to fulfil their treaty engagements to the Cherokees on account of prior and superior obligations contracted with the state of Georgia. Yet the committee concieve that there is no just ground for the imputation to them of *bad faith;* as no one can believe that the stipulations of the treaties were entered into with a design to deceive, and as the United States are both able and willing to make ample compensation to the Cherokees for any loss occuring to them from the failure to fulfil the specific terms of the treaties.

The committee close their report by recommending to Congress to place ample means in the hands of the President of the United States to effect an exchange of lands with the Indians, and for this purpose they introduced the following Bill.

A Bill to provide for an exchange of lands with the Indians residing in any of the States or Territories, and for their removal West of the river Mississippi.

Be it enacted by the Senate and House of Representative of the United States of America in Congress assembled, That it shall and may be lawful for the President of the United States to cause so much of any territory belonging to the United States, West of the river Mississippi, not included in any State, and to which the Indian title has been extinguished, as he may judge necessary, to be divided into a suitable number of districts for the reception of such tribes or nations of Indians, as may choose to exchange the lands where they now reside, and remove there, and to cause each of said districts to be so described by natural or artificial marks, as to be easily distinguished from every other.

Sect. 2. Be it further enacted, That it shall be lawful for the President to exchange any or all of such districts, so to be laid off and described, with any tribe or nation of Indians now residing within the limits of any of the States or Territories, and with which the United States have existing treaties, for the whole, or any part or portion of the territory claimed and occupied by such tribe or nation, within the bounds of any one, or more, of the States or Territories.

Sect. 3. And be it further enacted; That in the making of any such exchange or exchanges, it shall and may be lawful for the President solemnly to assure the tribe or nation with which the exchange is made, that the United States will forever secure and guarantee to them, and their heirs or successors, the country so exchanged with them, and if they prefer it, the United States will cause a patent or grant to be made and executed to them for the same; Provided, always, That such lands shall revert to the United States, if the Indians become extinct, or abandon the same.

Sect. 4. And be it further enacted, That, if, upon any of the lands now occupied by the Indians, and to be exchanged for, there should be such improvements as add value to the land, claimed by any individual or individuals of such tribes or nations, it shall and may be lawful for the President to cause such value to be ascertained by appraisement or otherwise, and to cause such ascertained value to be paid to the person or persons claiming such improvements.

Sect. 5. And be it further enacted, That upon the making of any such exchange as is contemplated by this act, it shall and may be lawful for the President to cause such aid and assistance to be furnished to the emigrants as may be necessary and proper to enable them to remove to, and settle in, the country for which they may have exchanged; and also, to give them such aid and assistance as may be necessary for their support and subsistence for the first year after their removal.

Sect. 6. And be it further enacted, That it shall and may be lawful for the President to cause such tribe or nation to be protected at their new residence, against all interruption or disturbance from any other tribe or nation of Indians, or from any other person or persons whatever.

Sect. 7. And be it further enacted, That it shall and may be lawful for the President to have the same superintendence and care over any tribe or nation in the country to which they may remove, as contemplated by this act, that he is now authorized to have over them at their present places of residence.

Sect. 8. And be it further enacted, That for the purpose of giving effect to the provisions of this act, the sum of dollars is hereby appropriated, to be paid out of any money in the Treasury, not otherwise appropriated.

The report and bill having been read, the report was ordered to be printed, and the bill ordered to a second reading.

REMARKS.

The difficulties of this subject are pretty fairly stated by the Committee. They seem to have grown out of the progress of the Cherokees in knowledge and civilization, and their adoption of a regular form of independent government. Their title to their lands and their independence were never questioned till they assumed this attitude, as honourable to them as gratifying to the friends of humanity and religion. Indeed the compact between Georgia and the United States, and every treaty formed with them is an implied or express acknowledgement of their right to their soil and their independence.

In reply to the Constitutional objection to their independence, "that no new state shall be formed within the limits of one or more of the old, without their consent," it may be said that the Cherokees assume no new independence and exercise no new rights, which they had not at the time the Constitution of of the United States was adopted, and no other than what have been repeatedly acknowledged as belonging to them both by Georgia and the United States. If they have adopted a more improved and specific mode of government for their nation, this certainly ought not to be considered a crime, for which they should forfeit all their rights. Their improvement and civilization have been earnestly desired and promoted by the United States and by the friends of humanity. And now for these objects, partially accomplished, must they pay as a price or surrender as a forfeiture both their lands and their liberty? Is it for this, that we have been caressing them with professions of friendship, have established among them schools and taught them the Christian religion?

As to the failure of the general government to fulfil their compact with Georgia by extinguishing the Indian title by purchase, it may be replied that efforts to accomplish this have been made and lands purchased from time to time. But admitting the failure of the United States, is the punishment of their sin to be visited upon the Indians? Their proceeding is stated as a fact by the committee and not as an argument. By no rule of law, equity or common sense can it be justified.

With the utmost stretch of plausible *sovereignty* and justice, the most that Georgia or other states, within whose limits Indians reside, can do is, we think, to make them citizens by extending to them all the rights and restraints of citizens. This Mississippi has done. Georgia at once by a most odious and palpably unjust act reduces them to a state worse than domestic bondage. This is the Act. "Sec. 9. That no Indian, or descendant of Indian, residing within the Cherokee or Creek nation of Indians, shall be deemed a *competent witness, or a party to any suit*, in any court created by the constitution or laws of this State, to which a white man may be a party." The outrages and intolerable evils to which they may be exposed by the operation of this law are too numerous and revolting to be named.

Whether Georgia will violently wrest from the Indians any portion of their lands is yet to be seen. Their laws in regard to the Indians go into operation on the first of June next. If the Indians are to be invited and induced to exchange lands with the United States, the Bill reported to the Senate is such as it ought to be. If possible the exchange should be for the advantage of the Indians, for if made, it will be made for *our accommodation*.

GEORGETOWN COLLEGE.

Professors Chapin and Ruggles have declined their appointments in the Georgetown college

Dr. Noel, President of the Board of Trustees, is appointed to proceed to the Eastward immediately to procure a Library and Philosophical Aparatus. Professor Ira Chase of Newton, Mass. is spoken of as a suitable candidate for the presidency of the college.

The Rev. James Gallaher, of Tennessee, has received an unanimous call from the third Presbyterian Church in Cincinnati to become its pastor, and has accepted the invitation. He is now there, and it is understood that his installation will take place this week.

TEMPERANCE CAUSE.

Extract from a Letter from a Gentleman in Greenville Ky. to a friend in Lexington.

"Our Temperance Society, of now about 200 members, is doing well. Many families that have experienced the horrors of drunkenness are now blessed with peace and comfort. We have had Sermons and Orations on the subject, and a happy change is visible in Public sentiment and morals. Total abstinence stands, like the Doric Pillar, the great Beauty and Strengh of our Constitution. Every Philanthropist, Patriot, Moralist and Christian is called on to use his influence for Temperance, and he (or she) that does not, —may not such deprecate the withering curse of Heaven."

EDUCATION SOCIETY.

A half yearly meening of the Directors of the Society will be held at Danville, on Tuesday the 30th inst. at 11 o'clock A. M. Punctual attendance of the members of the Board is requested.

By order,

D. G. COWAN, *Secretary.*

Danville, March 20, 1830.

PAPAL CHURCH IN THE UNITED STATES.

(Continued from last week's paper.)

The following is an extract of another letter from the Bishop of Bardstown:

"From time to time Protestants are converted. The disinterestedness of our clergy, their regularity and devotion to the good of the people, *from whom they gain nothing*, have more effect upon the minds of the Protestants than all the reasonings in the world. The Protestants are divided into an infinity of sects; but many of them are *nothing;* they are not even baptized. They come to our church, attracted by the music and the preaching. They behave there as well as the Catholics. In fact, the church is not here, as in Europe, a place for walking and meeting acquaintances. There reigns in it a silence and a tranquilty, which are astonishing when observed for the first time."

We extract also a paragraph from the details of services in proclaiming the 'Jubilee:' 'The same day on which the exercises ended at St. Thomas, they were begun at Louisville. Two ecclesiastics from Bardstown came to assist the ordinary pastor of the congregation here. Its church, although ill situated for the greater portion of the inhabitants of this trading and populous city, was nevertheless filled with people. Beside the morning sermon, there was a conference at 4 o'clock, respecting indulgences and the jubilee. One of the ecclesiastics proposed the objections of the Protestants, and another replied, referring always to the testimony of the scriptures and tradition. Some days before, a Presbyterian minister of Louisville, by the name of Blackburn, had declaimed publicly against the Catholic clergy. The missionaries contented themselves with proving their doctrine and dispelling prejudices; but the church being found too small for the crowd of auditors, after Monday the conferences were held in the court house at seven in the evening. The multitude was very great, and sometimes the conferences lasted two hours and a half. On Saturday, instead of the conference, there was a sermon on the necessity of baptism. On Sunday there were but sixty persons at the communion; but the Catholics are only a small part of the population, and beside, it is known that this city, by its situation on the banks of the Ohio, and commercial connexion with all the West, is a species of market, where the tumult and dissipation are extreme. Others of the faithful are preparing to receive the communion, *and several Protestants have announced their design of joining the church.* The conferences have produced *a species of revolution* in ideas and feelings; the most important points having been discussed, as the authority of the Pope, the real presence, the worship of the saints, the reproaches against the priests, ecclesiastical celibacy, &c. On the day when the last point was handled, a Presbyterian minister thought proper to interrupt the preacher in a loud voice. Some zealous Irishmen went to him; but the preacher requested permission to answer the proposed questions; and, in fact, he replied with great animation, shewing, by St. Paul himself, the advantages of continence." At another place: "A conference on the infallibility of the church,"* before a numerous body of Catholics and Protestants, closed this visit.' In other places; "The missionaries proposed to answer, in a conference, some of the calumnies published by an Anabaptist journal. They aimed to show, that charity is the distinctive character of our religion, and they refuted the objections drawn from the Inquisition, and some other topics:' —'two priests, one deacon, four sub-deacons, all born in the United States, and most of them in Kentucky, were ordained:"—"the planters crowded earnestly to attend the exercises, and there were at the holy table one hundred and fifty believers, and about sixty received confirmation; one adult was baptized, and two others, already baptized, entered the bosom of the church." At Lexington, "Almost the whole audience was Protestant, and the subject of conference was, the power of the church to forgive sins. The other exercises were held in St. Peter's Church, but the conferences at the court house. There, the questions respecting purgatory, the inquisition, and the reading of the Bible, were discussed, and the church was defended on these points. Such peaceable conferences excited, as at Louisville, the chagrin of some ministers, who declaimed from their desks with warmth."

Of these conferences, Bishop Flaget, in a letter to his friend, remarks: "It is impossible for me, to tell you the good which will result from this exercise: the Protestants are, perhaps, more attached to it than the Catholics. We have had the consolation of seeing a great number of old sinners making considerable efforts to obtain the indulgence of the jubilee. Many Protestants are much shaken. Mad. B——, a widow of this city, [Louisville,] sister of your friend, ——, invited me to see her, the day before yesterday, along with Messrs. Reynolds and Kenrick. She is convinced that she cannot find peace but in embracing the Catholic religion. But, [adding the fashionable French exclamation, which we cannot divest of profaneness,] what difficulties to overcome, on the score of the ministers, and of her relations!"

The remaining part of the letter is, mostly, a description of the urgent wants of the mission, and a pressing request to make every exertion for obtaining a supply.

The next year the same Bishop acknowledges the reception of 13,200 francs, assigned to his use by the Association for the Propagation of the Faith.

"This sum," he writes, "has been a great help to me; but I shall still need the good offices of the Association during a long time. For the love of God, plead the cause of the Mission of Kentucky with his Eminence, the Grand Almoner. *No mission*, I venture to say, *offers to religion greater hopes than this;* but it has been compelled by circumstances, which the Abbe Martial can recount to you, to incur necessary expenses, and those above its present means. The honour of religion requires that they should be paid as soon as possible, and I anticipate this distinguished favor, in a great degree, from the generosity of the Association for the Propagation of the Faith. Convince His Eminence that the money sent me is not employed to maintain the luxury of my table, or pride of dress or furniture. Perhaps there is in not Paris, or in all France, one ecclesiastic in a hundred, who could satisfy himself with my daily fare; and last winter I constantly wore, while at the seminary, a garment presented me at St Fleur sixteen years ago. In truth, I have but one simple desire, and I have the happiness of inculcating it on all my young priests—that of extending our holy religion, and labouring for the glory of God. Do not, however, I beg you, alarm yourself with my debts and actual necessities. I am indeed, I confess, in a painful condition now; but every thing promises me a more tranquil issue. Our buildings are nearly finished; we have about ninety boarders in the college, and more than a hundred and fifty abroad. Besides, our personal expenses are moderate; so that I have the greatest confidence we shall be able in a short time to liquidate our debts,—and shall then have the opportunity of educating gratis a much larger number of pupils in our seminary for the good of the church in Kentucky—and even of the Bishops my neighbors, who have no seminaries established."

Abundant proof seems to be offered, in these extracts, of the zeal, patience, labour, and indefatigable perseverence of the Bishop and his helpers. We wish it may stimulate to equal exertions many, in whose faith, as Protestants, we have a greater confidence. It speaks loudly to all among us, who value *the liberty wherewith Christ has made them free*, and cannot consent to be *brought again into bondage.* (*To be continued.*)

* From the apparent caution with which the subject of this conference is expressed, it might be supposed that the letter writer and his friends were not of the High Church party, ascribing infallibility to the Pope. See the Rev. Mr. Faber's able and seasonable work on the Difficulties of Romanism, for the difference of opinion on this point, (if in an *invariable* church such a thing can be imagined,) between the Transalpine and Cisalpine parties. P. 40, Amer. edit.

Remarkable Eclipse of the Sun.—It appears by the American Almanac, that on the 18th of Feb. 1831, there will be an eclipse of the sun, which will be very large throughout the United States and actually annular in one third of them.

REVIVAL IN SALEM, INDIANA.

The Rev. B. C. Cressy, one of the missionaries of the American Home Missionary Society writes from Salem, Washington County, Indiana, under date of January 12th, as follows:

In my last communication I intimated that there were some favorable indications among us of the reviving influences of the divine Spirit. With gratitude to God, we can now inform you, that the little cloud, which by the eye of faith, we thought we then beheld rising at a distance, has not "vanished away," but has been gradually rising, and spreading, and pouring its precious drops on our parched wilderness. I will not say that we have a great and powerful revival, but according to the testimony of Christians, who were the earliest settlers in this vicinity, there has never before been a time of so much religious feeling in the two congregations to which I preach, as there has been for two or three months past. Professors of religion, according to their own confessions, have long been in a lukewarm state. But in regard to many of them, a different state of feeling is now manifested. There has recently been evinced an increasing spirit of prayer among God's people. Not long since we observed a day for special prayer, humiliation, and fasting. Our meeting was highly interesting, and has served, we trust, to rekindle the flame of devotion, and strengthen the faith of the followers of the Lamb. It may cheer the hearts of Zion's friends to learn, that since last September there have been thirty-seven persons, who with us, have solemnly united in covenant with God, and have publicly professed their Lord before men. Of the number above stated, we are happy to say that some of them are among the first in society, in point of information, respectability, and influence. In addition to those who have already come forward, there are several others who have recently indulged a hope, who, we trust, will, before long, take up their cross, and publickly profess the Lord Jesus. I might also add, that numbers are at present, much concerned for the salvation of their souls.

I can truly rejoice that God in his providence, has turned my footsteps from my native soil, and has directed them to the West. Though I have been labouring here but about eight months, yet the Lord has a thousand fold rewarded me for my few self-denials, in thus pouring out his Spirit, and blessing my feeble efforts for building up his cause. Let the American Home Missionary Society be encouraged in their grand benevolent operations. Through their influence, incense and a pure offering shall ascend from the hearts of thousands of Christians in this western land. Often have I witnessed tears of joy by these hidden, precious ones in the wilderness, in view of receiving the kind attentions of the minister of Jesus.

COL. RUTGERS AND THE GAMBLER.

The following interesting anecdote of our lamented fellow-citizen, Col. Henry Rutgers, was related by the Rev. Dr. M'Murray, in the discourse delivered at his funeral, on Saturday last.—*N. Y. Obs.*

"As the Colonel was sitting in company with some friends in his own house, a note was handed him, by his servant, which stated in substance, that the writer, who was at the door, stood in need of a certain sum of money, which it was necessary he should have, to save his honor: that he applied to him for relief, and if he failed to obtain it, he had resolved to rid himself of an existence which had already become hateful, and which he could not retain in disgrace. Instead of regarding this strange communication, as some would have done, with contempt, and ordering his servants to drive the wretch from the door, he felt his heart move with compassion for the miserable object, and an ardent desire to save him from the destruction, to which he seemed to be hastening. He arose, left his company and went to the door, where he found a young man of good appearance, to whom he addressed himself in language of such affecting earnestness, representing to him the horrid nature of the crime he contemplated, and the dreadful consequence of hurrying his soul, unprepared, into the eternal world, and before the bar of God, that the youth trembled—his countenance and whole frame became convulsed with inward agony, and at length he melted into tears. He unfolded his situation. He had been unfaithful to the trust reposed in him by his employer, in attempting to better his fortune by *Gambling*. Detection was inevitable. He had imbibed the delusive doctrine of universal salvation, and having no fear of the future, had resolved to escape his apprehended disgrace by *suicide*. But in the very act of presenting the pistol to his head, he recollected, though he had never seen him, and knew nothing else of him, to have heard of Colonel Rutgers, as a man of great benevolence; and a ray of hope entering his mind, he resolved to make the attempt, before he effected his fatal purpose. The Colonel, with great caution and judgment, assisted him out of his difficulties, and took a warm interest in his welfare; and had the satisfaction to find his conduct afterward not only perfectly correct, but to witness an entire change of views, and at length satisfactory evidences of piety. That young man died some two or three years afterward at the south, whither he had gone for his health, and undoubted testimonials were received that he died in the triumph of faith."

SECULAR SUMMARY.

PROGRESS OF TEMPERANCE.

During the last eight weeks, says the Journal of Humanity, we have reported 148 new Temperence Societies, 99 of which contained at the date of our first intelligence from them, an aggregate of 6,900 members, being an average of 70 each. If we suppose the 49 new Societies, the number of whose members has not been given, to contain an average of about 40 each, the whole number belonging to these 148 Societies, will be 8,948. During the same period, our reports show an increase of 3,861, in a few only of the Societies previously formed. The names added to the temperance list, therefore, reported in this paper during the time above mentioned, have amounted to 17,809, equal to more than 300 daily. During the same eight weeks we have received information of the discontinuance of the sale of ardent spirits by 110 individuals.

ANOTHER FACTORY BURNT.

The large cotton factory in Saco, together with all its machinery and out houses, and a block of buildings seven stories high, were burnt last Sunday, [21st Feb.] Expense of buildings and machinery estimated at $300,000. A third of it was owned in Saco, and the rest in Boston. About $80,000 were insured upon it in Boston, and $10,000 in Providence. The number of persons thrown out of employment by this occurrence, is stated at 400 or 500.—*N. Y. Obs.*

The Creeks in Alabama.—Late accounts from the Southward, state that one of the Creek Chiefs had attempted to stop the passing of the mail stage through the Creek country—that he threatened the life of the driver and one of the passengers, and alledged in justification of his conduct, that the land belonged to the Creeks. The civil authority in Alabama have taken measures to arrest the Chief for his conduct.

Trouble with the Cherokees.—Accounts from the Cherokee country in Georgia, state, that a party of the nation were lately sent to remove some intruders form Georgia who had settled on their lands. They removed the intruders from their cabins, took out the furniture and other property, and burnt the buildings—Some of the party on their return lingered behind the others and got intoxicated—in this situation they were overtaken by a party of Georgians who had come out to revenge the insult—A contest ensued in which one of the Cherokees was killed.

At the celebration of the Birthday of Tom Paine by the Society of Free Inquirers, in N. York, on the 29th of Jan. 1830, *Col. R. M. Johnson*, of Ky. author of a famous report, was toasted in company with Paine, Frances Wright, Preserved Fish, and Robert Dale Owen. Surely the Colonel must think himself honoured by the association. Is there a libertine in the country who does not celebrate the praises of this Ex-Senator! Is there a Deist or a drunkard in the land who does not advocate Sabbath mails?—*Philadelphian.*

The Bible a Class Book.—An address delivered before the Richland School, by the Hon Thomas S. Grimke, "on the expediency and duty of adopting the Bible as a Class Book in every scheme of education from the primary school to the university," is in the press, and will shortly be published.

FOREIGN NEWS.

By an arrival from Havre, Paris papers have been received to the 20th of January.

The project of opening a canal from Rouen to Paris, seems likely to be carried into execution. The expense is estimated at upwards of sixty millions of francs.

The cold weather is a prominent topic of remark, not only in the Paris papers, but to some extent throughout Europe. Many persons had been frozen to death. Even in Spain, the rivers were passable on the ice with loaded carts; a circumstance which had not occurred before in forty-five years. At Saragossa, the trees of the promenade had been cut down, and the wood distributed to the poor.

Letters of January 1st from Leghorn, state that advices had been received from Constantinople, announcing the disgrace of the Grand Vizier. It is believed also that the Pacha Scutari and the Pacha of Servia will be sacrificed by the Sultan.

The Journal du Loiret says: "So intense was the cold on Saturday last, that five privates of the 8th regiment of the guards (2d Swiss) who have just quitted Orleans for Paris, were frozen to death before they reached the first halting place.

At Montrejeau, Upper Garonne, several had died, and others had their limbs frozen by the cold. The mills had stopped, and the wolves came into the villages to seek for prey. One person had been killed by them, and others mangled.

The postillion of a diligence from Toulon to Marseilles, died from cold. Three soldiers, intoxicated, died in the street. A peasant and a custom house officer died from cold.

The ice on the Garonne and Dordogne allowed persons to cross these rivers on foot. In the country the flocks and herds were perishing for fodder and water.

At St. Scindre and other places, birds fell dead upon the fields. The lands are peopled by immense flocks of wild geese and ducks, which suffer themselves to be approached, and so plentiful is game of all kinds, that it is sold for little or nothing.

Letters from Odessa contain advices from Ismail to the 13th of December which mention that a few days previous, the line of battle ship St. Nicholas, with four smaller vessels were blown up. Two warehouses were completely destroyed, upwards of fifty houses unroofed and shattered, and 460 other houses have not a pane of glass left. The number of lives lost by this catastrophe is unknown, but six dead bodies have been picked up, and forty-two persons were wounded.

In Spain, nearly all the rivers are frozen over, and loaded carts pass in safety. The Sagura river is frozen over, which has not occurred before in forty-five years, and several persons in that province have frozen to death.

Between Caen, in Normandy, and the villages on the sea, the snow was eight or ten feet in some places. One hundred men were cutting roads.

On the 19th of January numerous workmen were employed in cutting the ice upon the Seine, as fears were entertained for the bridges.—*N. Y. Obs.*

MISCELLANEOUS ITEMS.

Counterfeit ten dollar bills of the United States, Branch at Savannah, have been recently put in circulation.

The Medical Intelligencer states, that a child was recently born in a town near Boston, having a double tongue. It is a female.

The United States' Territory west of Lake Michigan, is about to be organized into a territory, to be called Huron Territory. The seat of government will be at Munnomonee, on Fox River.

Efforts are being made in England, for raising a fund to purchase a house or erect a suitable building for the use of the Montreal Bible Society, Sunday School Union, Tract Society, &c. &c, as a depository for their books, and a place of meeting for their respective committees.

It is stated in "Le Courier des Etatas Unis," that one of the daughters of Madame Christophe, Ex-Empress of Hayti, who, with her family reside at Dresden, and, in consequence of her color, attracts great notice, is promised in marriage to a Prussian Colonel, of great reputation.

The Bible Society of Portage County, Ohio, have resolved to aid the American Bible Society, by a donation of at least $500, to be appropriated in supplying the destitute families in Ohio.

The Rensselaer County Bible Society, a few weeks ago, remitted above $1,000 to the Parent Society, and pledged $2,000 in the course of the current year. They gave $1,000, also, last spring.

A Temperance Society has been formed in Kingston, U. C. on the principle of entire abstinence.

MARRIED,

By the Rev. Jacob F. Price, Mr. ASHER HARRIET, of Bourbon county, to Miss HARRIET HARRIS, of Montgomery county, Ky.

OBITUARY.

DIED—In this town, on Sunday evening last, JOHN BRADFORD, Esq. one of the earliest settlers and oldest inhabitants of Lexington.

—— On Saturday last, Mrs. RHODA DUNN, consort of Mr. Josephus Dunn.

A PIOUS YOUNG MAN,

WHO desires instruction in any of the usual branches of education, including the Latin and Greek languages, and who is willing to pay for his board and tuition by assisting a few hours daily in teaching smaller boys, will meet with a situation by enquiring at this office.

February 21, 1830.

POETRY.

HEAVEN IN PROSPECT.

By James Mon'gomery, Esq.

Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,—
Priests, and kings, and conquerors they.

Yet the conquerors bring their palms
To the Lamb amidst the throne;
And proclaim, in joyful psalms,
Victory through the Cross alone!

Kings their crowns for harps resign,
Crying, as they strike the chords,
"Take the kingdom,—it is thine;
King of kings, and Lord of lords!"

Round the altar, priests confess,
If their robes are white as snow,
'Twas the Saviour's righteousness,
And his blood, that made them so.

Who are *these?*—On earth they dwelt,
Sinners once of Adam's race;
Guilt, and fear, and suff'ring felt,
But were saved from all by grace.

They were mortal, too, like us;
Ah! when we like them shall die,
May our souls, translated thus,
Triumph, reign, and shine on high.

From the Religious Intelligencer.

HEAVEN BRIGHTER THAN EARTH.

BY MRS. SIGOURNEY.

"O! make heaven seem brighter than this world."
[*Dying words of the Rev. K. Bruen.*

Those skies no night that wear,
Nor cloud nor tempest know,
Those skies no blight that bear,
Those streams that stainless flow,
Are they not brighter far
Than all that lure us here?—
Where storms may fright each lingering star
From midnight's lonely sphere?

Here, hope of sorrow drinks,
Here, beauty yields to care,
And virtue from temptation shrinks,
And folly finds despair;
But 'mid that world above
No baleful step may stray,
The white-wing'd seraphs' glance of love
Would drive each ill away.

Friendship is there, the guest
Of chilling doubt no more,
And Love with thornless breast
Whose pains and fears are o'er.
There is no farewell sigh
Throughout that heavenly clime,
No moaning voice, or sever'd tie,
Or change of hoary time.

Why plant the cypress near
The pillow of the just?
Why dew with murmuring tear
Their calm and holy dust?
Rear there the rose's pride,
Bid the young myrtle bloom,
Fit emblems of their joys who hide
Beyond the insatiate tomb.

'Mid that celestial place
Our thoughts would soaring glow,
Even while we run this pilgrim race
Of weariness and woe;
For who would shrink from Death
With brief and icy hand,
Or heed the pang of shortening breath
To win that glorious land! H

MISCELLANEOUS.

Extracts from the life of the

REV. LEGH RICHMOND.

TO HIS DAUGHTER.

"My Dear Child,—This may probably reach you on your birthday. It is a day which should remind you of the importance of time, and the swift approach of eternity. It bids you remember your creator in the days of your youth. But have you ever done so aright? Have you seen yourself a sinner, and gone to the blood of Christ for pardon? Forms and notions never yet saved a soul; and have you, indeed, ever gone further than forms and notions? My child, be in earnest; it is no trifle whether you have real grace or not: it is every thing to ascertain this point, and to act upon it. Do you feel a burden of sin for daily offences?—do you repent?—do you pray from the heart? Suppose God were to see good to bring you to a bed of death, where are your evidences that you are *really* his child? Think in how many ways you have offended him in thought, word, and deed! What but a Saviour's blood can wipe it away?

"It is full time, my dear F——, that you shew a decision of character, in that humble yet determined separation of life, which distinguishes a common (alas! too common,) *nominally* Christian child, from a child that believes in Christ, loves God, and is taught by the Holy Spirit.

"Secret, free prayer, is a great testimony that a work of grace is begun. But do you thus pray? Have you found out the sins into which you are the most liable to fall, and most easily tempted to commit? These are your bosom foes, and must be resisted in a different strength from any which you naturally possess. That strength is only to be obtained in Christ, and by *believing* in *him* and *him* alone. Grace, free grace, reigns in every step of the christian progress. Do you ever feel these things as a matter of uneasiness, or desire, or hope, or fear? It will not satisfy me, and I hope it will not satisfy you, that you have had so many advantages of a christian education, unless you prove to yourself and me, that there is a work of the Spirit in your heart. What a delightful display the the Lord gave us of his goodness and power, when that dear and beloved woman, *your* mother and *my* wife (it is my highest *earthly* privilege to call her so,) lay, as we thought, on the bed of death! You cannot have forgotten it—no one that saw it ever could. But that day was a warning and a consolation for *us;*—oh! may we use it as both. But do not deceive yourself—mere natural feelings and meltings of heart are not enough. Sin, sin is the great cause of sorrow; and *therefore* must you weep. Carry sin to Jesus, he will hide it forever from his Father's sight. Angels rejoice when children weep for sin.

"Read 'Little Jane?' two Sunday scholars at Manchester have been converted to God this summer, by reading it—and must my *own dear* child heed it not? I trust not. Pray, dear F——, for faith and love to Jesus. Happy shall I be to hear from yourself (when it does *indeed* come from your heart,) either by letter or word of mouth, that you feel a true concern for your never-dying soul. And so may God give you many happy years, if it so please him. If not, may he take your pardoned soul to himself, in his own time.—Love to my dear H.,

"From her and your truly affectionate father.

"Tell H., that I write every word of this for her, as well as for you."

—

"My dear M——, I leave you, in much love, a few fatherly hints.

1. Be constant in private prayer.

2. Be wise in the choice of books; shun *every thing* of the romance and novel kind; and even in poetry, keep to what is useful and instructive, as well as pleasant.

3. In company, show that the principles of your father's house and ministry are your rule of conduct, and your real delight. Be consistent—cheerful, but not light, conversible, but not trifling.

4. Keep ever in view, that you are supporting my character and credit, as well as your own.

5. Show a marked preference to such conversation, remarks, persons, discussions, and occupations as may tend to essential good.

6. Always think before you speak; say and do neither hastily nor unadvisedly.

7. If any proposal is ever made to you, in which you hesitate how to act, first say to yourself—how would God have me to act? Secondly—what would my parents have me to do, if they were here to advise me?

8. Never lose sight of this: that the more public my name, character, and ministry is become, the more eyes and ears are turned to my children's conduct; they are expected, in knowledge and circumspection, in religion and morals, in opinions and habits, to show where they have been educated; and to adorn, not only their christian profession, but their parents' principles.

9. In music, prefer serious to light compositions; and in vocal, keep close to sacred words.

10. Pray much for—Your affectionate father, LEGH RICHMOND.

"P. S. I send you the following application of a sermon, from *Eph.* v. 15. 16:—

On circumspection of walk; redemption of time; and general transparency of character.

1. Adhere most scrupulously to truth; and labour to preserve the strictest integrity, simplicity, and sincerity.

2. Engage in no pursuit in which you cannot look up to God, and say, 'Bless me in this O my Father!'

3. Strive to be as kind, forbearing, and forgiving as you can, both to friends and foes.

4. Never speak evil of any one, on any pretence whatever.

5. Strive to recommend religion by the courtesy, civility, and condescending character of your conduct.

6. Watch against irritation, positiveness, unkind speaking, and anger: study and promote love.

7. Mortify lusts, sensuality and sloth.

8. Never allow others to speak well of you; nor especially yourself, to say or think any thing of yourself, but as poorly done. Keep down *pride;* let it not be indulged for a moment, and watch against it.

9. Shut out evil imaginations, and angry thoughts.

10. Let it be your *sole* business here to prepare for eternity. Consider every moment of time in that view.

11. Remember that you have to contend with a legion of devils—a heart full of deceit and iniquity, and a world at enmity with God.

12. Pray that you may ever rejoice in the advancement of Christ's kingdom, and the salvation of sinners; and labour in every way to promote these objects.

Prayer is the only weapon which can subdue your corruptions, and keep your evidences bright. Cultivate prayer."

RESPECT DUE TO OTHERS.

It is an argument of a candid ingenuous mind, to delight in the good name and the commendation of others; to pass by their defects, and take notice of their virtues; and to speak and hear of those willingly, and not to endure either to speak or hear of the other: for in this indeed you may be little less guilty than the evil speaker, in taking pleasure in it, though you speak it not. He that willingly drinks in tales and calumnies, will, from the delight he hath in evil hearing, slide insensibly into the humour of evil speaking. It is strange how most persons dispense with themselves in this point, and that in scarcely any society shall we find a hatred of this ill, but rather some tokens of taking pleasure in it; and until a Christian sets himself to an inward watchfulness over his heart, not suffering in it any thought that is uncharitable, or vain self-esteem, upon the sight of others' frailties, he will still be subject to somewhat of this, in the tongue or ear at least. So, then, as for the evil of guile in the tongue, a sincere heart, *truth in the inward parts*, powerfully redresses it; therefore it is expressed, Psal. xv. 2. *That speaketh the truth from his heart;* thence it flows. Seek much after this, to speak nothing with God, nor men, but what is the sense of a single unfeigned heart. O sweet truth! excellent but rare sincerity! he that *loves that truth within*, and who is is himself at once THE TRUTH and THE LIFE, He alone can work it there! Seek it of him.

It is characteristic of the Roman Dignity and Sobriety, that in the Latin *to favor the* tongue (favere linguae) means, to *be silent.* We say, Hold your tongue! as if it were an injunction, that could not be carried into effect but by manuel force, or the pincers of a Forefinger and Thumb! And verily—I blush to say it—it is not Women and Frenchmem only that would rather have their tongues bitten than bitted, and feel their souls in a strait-waistcoat, when they are obliged to remain silent.—*Leighton.*

PRIDE.

It is not impossible that there may be in some an affected pride in the meanness of apparel, and in others, under either neat or rich attire, a very humble unaffected mind: using it upon some of the aforementioned engagements, or such like, and yet, the heart not all upon it. *Magnus qui fictilibus, utitur tanquam argento, nec ille minor qui argento tanquam fictilibus*, says Seneca: Great is he who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware.—*Leighton.*

FORBEARANCE.

The Jews would not willingly tread upon the smallest piece of paper in their way, but took in up; for possibly, said they, the name of God may be on it. Though there was a little superstition in this, yet truly there is nothing but good religion in it, if we apply it to men. Trample not on any; there may be some work of grace there, that thou knowest not of. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of, as to give His precious blood for it; therefore despise it not.—*Leighton.*

TO BE HAPPY WE MUST ASCEND.

All lower natures find their highest good in semblances and seekings of that which is higher and better. All things strive to ascend, and ascend in their striving. And shall man alone stoop? Shall his pursuits and desires, the *reflections* of his inward life, be like the reflected Image of a tree on the edge of a pool, that grows downward, and seeks a mock heaven in the unstable element beneath it, in neighborhood with the slim water-weeds and oozy bottom-grass that are yet better than itself and more noble, in as far as substances that appear as shadows are preferable to shadows mistaken for substances! No! it must be a higher good to make you happy. While you labor for any thing below your proper humanity, you seek a happy life in the region of death. Well saith the moral Poet—

Unless above himself he can
Erect himself, how mean a thing is man!

DIFFERENCE BETWIXT THE RIGHTEOUS AND THE WICKED.

The godly man hates the evil he possibly by temptation hath been drawn to do, and loves the good he is frustrated of, and, having intended, hath not attained to do. The sinner, who hath his denomination from sin as his course, hates the good which sometimes he is forced to do, and loves that sin which many times he does not, either wanting occasion and means, so that he cannot do it, or through the check of an enlightened conscience possibly dares not do; and though so bound up from the act, as a dog in a chain, yet the habit, the natural inclination and desire in him, is still the same, the strength of his affection is carried to sin. So in the weakest *sincere* Christian, there is that predominant sincerity and desire of holy walking, according to which he is called a *righteous person*, the Lord is pleased to give him that name, and account him so, being upright in heart, though often failing—*Ib.*

ALL GOOD OBJECTS PATRONIZED.

The following conversation happened between a clergyman and a lady in the presence of the Rev. J. Birt, a Baptist minister in England, and was related by him, a few years ago, at one of the meetings of the Baptist Home Missionary Society: "Sir, there is a dispute amongst us which we cannot settle, and we shall be glad if you can do it for us. We cannot tell whether the Church Missionary Society, or the Society for Promoting Christianity among the Jews, be the best society and most deserving assistance." He replied: "Madam, I will tell you how we do in the town where I reside: when the year begins, there is nothing like the Missionary Society, it is the first and the only subject. As soon as our collections are over for that, there is nothing like the Jews' Society. And as soon as that is over, then we are all for the Bible Society, and nothing is heard of but the Bible Society." "Well," said she, "but what do you do when you have dismissed these?" "Then, madam," said he, "we are ready to welcome the first good cause that comes; and this, I trust, will be universally the case."—*Christ. Watch.*

QUANTITY OF FOOD.

To the question—What quantity of food is best adapted to the preservation of health? no satisfactory answer can be given. As a general rule, those who exercise much in the open air, or follow laborious occupations, will demand a larger amount of food than the indolent or the sedentary. Young persons, also, commonly require more than those advanced in years; and the inhabitants of cold, more than those of warm climates. This is a general rule; but very many exceptions are to be found in each of these particulars. Thus, we not unfrequently find that one person will support his strength, or even become more robust upon the same quantity of food, which will occasion in another debility and emaciation. If we refer to the brute creation, which are guided in this respect by an instinct which but rarely errs, we find that one horse requires more food than another of similar age and size, and with the same degree of exercise; and if his accustomed quantity be diminished, he will become thin and spiritless. The same is true, also, in respect to other animals.

Few appear to be aware of the important fact, that the body is nourished, not in proportion to the amount of the food which is consumed, but to the quantity which the stomach actually digests; overfeeding is the common error, at least in our own country. A slight deficiency of food is far less injurious than too great an amount. The old maxim, "If health be your object, rise from the table before the appetite is sated," is founded in truth; and though the epicure will sneer at it, yet were he wisely to adhere to it, he would save himself from many a gloomy hour of pain and suffering. When the stomach is not laboring under disease, and the individual is otherwise in health, the natural appetite is one of the very best guides—the only one, indeed, as to the time for eatsng, as well as to the quantity of food. We should cease from eating the moment it is satisfied.

It is important that "the balance" of the stomach be not rendered untrue by the arts of cookery—in other words, that an artificial appetite be not created by a variety of luxurious dishes—by sauces, condiments and wine.—*Journal of Health.*

NOTICE.

MR. David A Sayre, of Lex. Ky. has been appointed by the Executive Committee of the Board of Missions, Treasurer of the Board for the Synod of Ky. The Treasurer's of all the Auxiliaries, formed within the bounds of this Synod to the Board, are therefore, requested to forward either to the Rev. Joshua T. Russell, Corresponding Secretary and General Agent, No. 112 South Third St. Philadelphia,—or, if more convenient, to Mr. David A. Sayre Lexington, Ky. the number of subscribers obtained and the amounts subscribed, but not the names—(as it is found impracticable by the Board to receive them) and they are *particularly requested* to have all the names and monies paid for the Reporter forwarded. SIMEON H. CRANE.

Lexington, Ky, March, 1830.

FEMALE TUITION.

IF my friends please to send them, I will take into my family ten or twelve young ladies, and teach them whatever their parents may wish me to teach them. Those who come will please to be at my house on the second Monday in April next.

JAMES K. BURCH.

Danville, Ky. Feb. 16th, 1830.

LAFAYETTE SEMINARY

AND

YOUNG LADIES' BOARDING SCHOOL

THE next Session of this Seminary will commence on Monday the 15th of Feb.

In this Seminary instruction is given in all the English Branches usually taught in the highest schools of this kind. In addition to these, Latin, French, Music, Drawing and Painting, Fine Needle-Work, and working on Lace are also taught.

Besides the Principal, three young ladies are constantly employed in the different departments of instruction, and no pains will be spared to render the education of our pupils as thorough and complete as possible.

TERMS—First Class, eight Dollars per Quaarter—Second, six Dollars—All under ten years of age, five Dollars—Musick, eight Dollars—Drawing and Painting, eight Dollars.

Peculiar advantages are afforded to those who board with the teachers.

ORRAMEL S. HINCKLEY, A. M.
Principal and Superintendant.

Lexington, Feb. 1. 1830.

The Olive Branch will insert the above 5 times and send the account to this office.

LEBANON SEMINARY.

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping,	$10 per ann. or $5 per session.
English Grammar and Geography	$10 per annum, or $6 50 cts. per session.
Logic, Rhetoric and Evidences of Christianity,	$15
Geometry, Algebra, Natural Philosophy, &c.	15
Latin and Greek Languages	25
Latin without the Greek, together with other branches	20

The subscribers are well apprized of the common and intense anxiety of parents to be once well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantage for the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*

A. S. HOUSWLY, *Principal of the Reading & Writing Department.*

January, 1830.

GREENVILLE FEMALE ACADEMY,

HARRODSBURG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course o tudies: f

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Inteilectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November and ending the last of March.

TERMS.

Boarding, with washing,, fuel &c. including tuition, per session,	$55 00
Tuition without boarding,	15 00

Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky.

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

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Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

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